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Knowledge is worthless unless it is good knowledge. But it cannot be good ~~knowledge~~ unless all its aspects are connected ~~representation~~ in the mind. To make knowledge good and connected, it must first be cleared of fantastic expectations of personal power. When knowledge is not <sup>sufficiently</sup> reflected upon, it must be given motives and convictions which nullify the virtues contained in the aim of all knowledge. ~~For knowledge~~ <sup>which</sup> is to enrich the mind instead of making it <sup>a</sup> dangerous ~~one to the knower~~ and ~~his society~~ whom he lives.

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To venerate knowledge as a god of personal power does not enrich the intellect. On the contrary, it makes intellect lop-sided, giving it a turn and growth which leaves its knowledge only a more powerful ignorance, a disadvantage and sophistry always to be overcome yet never overcome.



To seek knowledge with such an attitude is to find much dissension. When each one is always right and the rest always wrong, then the learning of truth - and there is only one truth to be learned - is turned in a bewilderment. Knowledge exists to dispose to more complete understanding, to melt down and dissolve limited views instead of hardening them into dogma. But ignorant veneration of the accessory rewards of knowledge, of what it can do for one, not with one, invites not sensitive human association but a mutual giving of offense. It makes of knowledge a strength not to be loved but to be feared in others because it is not disposed to give but to take advantage.

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When knowledge is seen as a power for oneself over others and not as a power over oneself for others, learning constrains the mind by force without enlightenment, by imposed agreement and not agreement imposed by understanding.

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A man becomes forgetful of truth when he becomes forgetful of himself, when he looks upon knowledge as a thing standing outside of himself instead of seeing himself as the thing of knowledge to be sought.

Which is the great thing about knowledge - to know itself in all its knowing. For everything knowable is known by the knowledge which is oneself.

Knowledge - good  
knowledge - knows itself  
in all its knowing, and  
that is why everything  
knowable is known  
by the knowledge which  
is oneself. The  
knower

The knower is knowledge and knowledge keeps

wandering about until it realizes that all knowing is a self-knowing. This is to know what truth means, what understanding means, what intelligence means. They are all undertakings and projects in self-knowing.

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What makes knowledge good is not the slice of advantage it currently brings, but the distinction it has, in teaching us of ourselves, in revealing to us our nature; and, by doing so, to assist us in perfecting them. Thus, knowledge, as it transforms mind to its ideal type, awakens in us the ability which can deal with every phase of knowledge -



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~~For what makes knowledge good is not the~~  
~~slice of advantage it currently brings but the~~  
~~distinction it has in awakening in us the ability~~  
~~which can deal with every phase of knowledge~~  
content, activity, <sup>and</sup> result, <sup>together with</sup> ~~and~~ the attitude in  
which they are regarded - without the anticipated  
advantages turning into greater disadvantages.  
There is always a uselessness about advantages  
having their life only in the abrupt moment.  
For in all inconstant advantages are built up  
problems that grow to disadvantages, to enormous  
difficulties not to be overcome without enormous  
efforts.

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To take advantage of the moment which creates  
disadvantages the next is scarcely to take  
advantage. If my present actions condemn me to  
future unhappiness, I am a fool to spend my  
energies upon them. And even though I should not  
be alive in that future as I am now, that which  
may exist of me, whatever it be, must bear the  
consequences of the past. For consequences exist  
wherever there are causes. And whether consequences  
~~do or do not~~ exist for one personally does not enter into  
their reality. ~~For consequences~~ <sup>they</sup> cannot be effaced  
even though the tendency and direction of an act,  
that is, its consequences, is permitted, but by  
our ignorance only, to go unrecognized, unobserved,  
obscure to intellect and feeling.



Results become intolerable when <sup>neutral</sup> vision attends  
only to ~~actions~~ and not to their <sup>of actions</sup> meaning ~~is~~  
~~neutrally seen~~ at the time of action. They must  
just stumble along then without conscious direction  
to become chance behaviors with disappointing  
results.

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We suffer because we are born to learn. But when our learning is unworthy of our human endowment, we suffer like brutes, solitary and vengeful, blindly conforming to social dogmas <sup>will remain</sup> ~~and remain~~ obstinately unenlightened. And though becoming more and more educated, we succeed mostly in becoming more ruthless. Our mutually indifferent acts doom our expectations of living well. Out of grotesque behavior, we expect to contrive forms of beauty in living which later become our forms of despair. Because we do not realize that we must seek to know the underlying implications of our actions, our existence becomes a piecing together of chance behaviors. And so we know nothing of what goes into the events of our lives.



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Growing distorted and growing up both involve increase of years. <sup>(To grow</sup> Growing up without distortion <sup>it to</sup> is difficult but even more difficult is <sup>the</sup> ~~overcome by growing~~ growing which overcomes that which has grown distorted.

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Man, as a child, becomes quickly distorted. When growing distorted is confounded with growing up, growing up becomes interminably long, a thing almost impossible of attainment. With the overwhelming example on every hand of growing distorted taken as growing up, the growing up without growing helplessly distorted must remain the achievement of the exception only.

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If knowledge can not be had with understanding, we can only be the sufferers of our knowing. There is nothing demoralizing in knowledge save our demoralizing inclinations in regard to <sup>its uses.</sup> ~~how it is~~ ~~to be employed.~~ The problem is not with knowledge but with the natures that deal with it. To make knowledge good, we must make ourselves knowledge-worthy, reasonable, <sup>energetic</sup> ~~mobile~~ and not torpid in aspiring to ~~reason of intelligence.~~



There is but one proper means of extending knowledge and that is to see that it first benefits our person instead of abandoning it to storekeeper interests. If the highest object of knowing is not seen in our growing, then knowledge which is to guide us to the less corrupt, expedites our discovery of the more corrupt. Knowledge leaves no one as he is; it either ennobles ~~the~~ mind or curses it with greater ignorance, greater knavishness, while the conveniences it produces become ~~the~~ greater burdens, ~~and~~. We should remember that we must pay for our conveniences, and if the price becomes so exorbitant that we become eternal debtors on account of it, then our conveniences, though they be many, become so many stones of inconvenience whose weight, whose encumbrance, whose burden, we are powerless to lift from our lives and social existences. From the mental poverty these conveniences create for us, their slaves, there is no retreat but a going from violence to violence with a cataclysmic ending.

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